

[REDACTED]

Must Remain in
Transcription Room

M 2221

Monday, February 19, 1973

Group II

Barn

MR. NYLAND: So, we'll have to talk about Work, about ideas. Sometimes I do not know where you place the ideas in your--in your life and how do you look at it. For instance, if you have a group, who would you allow? It's a question that comes up, every once in a while, in a small group. Somewhere, recently, there was a question. ^{They had} ~~Have~~ a little bit of an open meeting first and some new people come in and there was still someone who hadn't been there for some time and he wanted to come back - what is really the criterion? How would you judge a person? Or what is it ^{that} you feel as value of Work ideas, Objectivity, like a doctrine, like that is perhaps a little secret and it becomes known? Is it sacred and secret? How do you look at it? And ^h how would you judge for a person to come into a small group?

You see, the question really centers around one thing: What is the level of a group and how is it maintained? And what does one expect from it when you are a member? Do you ⁺ understand, sometimes, that certain things have a level and that you have a responsibility for maintaining that level? Because there is a level when one talks about Work on oneself, with a purpose of a further understanding and to be able to use that whatever you have for a higher purpose in your own development.

And so when a group gets together, it is based on that kind of an assumption,

that each person wants to contribute or wants to derive something of that nature, ^{as} ~~of~~ something that is quite different and is of a higher value than even ordinary life. And/ because of that, one has a responsibility, that one--when one talks about God and about ^{relationships} ~~relationships~~ towards a hereafter, what can happen to the development of a Soul, that then you want to have honesty among the people who are getting together, And that would determine what kind of a person you would allow. In the first place, you would not allow a person who has prejudices, because they are not open enough ⁿ ~~to~~ even to listen. You would not allow a person who wants to talk all the time about himself and prove~~s~~ that he is worth something, so that he almost wants to teach you.

A person comes to a--a new person comes to a group because they want to be open to learn. And they have to admit that they don't know very much or at least that they can get some enlightenment from others who perhaps can tell him. And in the third place, he has to have enough appreciation for the ideas as they are being discussed, that he is willing to put them also in a definite place, sufficiently high so that ^{he} ~~they~~ really cannot reach them or sufficiently within so that also that is almost impossible to reach them unless a special effort is made. And the decision, then, should be based on an understanding of what the other person is, And then one has to be quite honest and leave out your likes ^s and dislikes ^s about such a person. You have to judge him by the value which he really represents and ^{to} ~~what~~ extent even he would become an asset or a hindrance.

I think about that many times, regarding our group here. Some of you I don't know at all. I-- Sometimes I know your name, even--and even that not always. I have no impression. I really do not know ^{by} ~~why~~--whatever I could even see of you, what your attitude is towards wanting to find out about how to Work on yourself; if you are honest, serious, and if you ~~are~~ ^{ARE} really willing to

listen, or if your judgment can be based on what you hear and then that you are, I say, open enough or that you feel like having a critical attitude towards me or towards the way we discuss things or that you are ~~XXXX~~ critical about other people, that you consider them stupid because they don't know this and that, as yet, whereas you know it, and so forth. ~~XXXXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXXXXXXXX~~

What is your attitude going to be when other people ask questions? How will you place them? Do you listen to them? Do you really want to know what they are saying? And then, another question: If Work is ^{discussed} ~~discussed~~ by anybody, do you understand that it is the cen--the question of Work and not ~~that~~ the person who even discusses it? That the value for you is in Work itself and not even in Gurdjieff? Although you can admire him and you can be grateful, ~~but~~ at least, what you should extract from the meeting is a discussion of Work itself, nevermind who talks about it. And if you feel a little critical, ~~then~~ criticize yourself first, ^{so that} ~~first~~ you find out if actually you know a little bit more or you are a little bit better informed than the person who asks the question, and that you are not going to look down on him, thinking ^{he} ~~his~~ is very silly or that a question like that really shouldn't belong. You have to have a measure within yourself. Of course there are questions which don't belong - there's no doubt about it. But you see, it is the question for you: What is your judgment based on? To what extent are you perhaps sometimes in exactly the same boat?

Now, if one can have an attitude towards everybody in this room, that whenever anyone asks a question, you look first for what is the principle and the essence of the question. That should touch you in where you live regarding Work on yourself. Then you will listen because there is a communication possible; ~~And~~ because of that, there will be a relationship between different

members of ^{the} ~~the~~ group, sustaining a level and helping a person who asks a question. So I simply ask you, don't be antagonistic. Be open; be free; be as kind as you can be; considerate, so that you actually can enter into the questioning world of someone else. And then you will help him.

So, now, let's have some questions.

George Sharpe: Mr. Nyland?

MR. NYLAND: Yah:

George: It's George Sharpe.

MR. NYLAND: Yah.

Goerge: I have a question about ALL AND EVERYTHING, something that I read today, and how it's affected my day. It has to do with the section of Beelzebub in America, where there was ~~the~~ ^{this} ~~dr~~--the discussion was about customs. And Mr. Gurdjieff described various customs such as 'Sooniat', 'Abdest', fasting. And the particular point ~~that~~ [†] I'm talking about, that impressed me, was the discussion about the process of fumigation amongst certain Asiatic tribes. And he described two tribes, how they went about this, ~~and~~ the reason that they did this. And the one reason that the Toosooly Kurds, I believe, fumigated themselves was to--to rid themselves of evil spirits that they acquired while doing honest work. That really affected me and also what came after that were-- It was described how, in contemporary times, modern man only has created for himself very harmful customs, such as the fox-trot, and how this is so pervasive. And I related that to myself and I also really want to know ~~where~~ ^{way of} I should find in myself that which is going to be beneficial, such as he describes, the creation of ^o ~~sustoms~~ ^o by learned beings of Asiatic times, or at ancient times in Asia. It affected me today because I related it to myself in terms of what I see as custom in myself, in terms of my habit and my ^{way of} ~~being~~, as an ordinary person. And I was

reminded about Work and because I was strongly affected by that. And my question is a request more for clarification in regards to that and how I can apply that to myself.

MR. NYLAND: Yah. Of course, there are really two things invol--two things involved. One is a description of certain customs in certain places geographically more or less defined by certain people we don't know very much about, than only that they had certain customs which looked all right for them and they did it for a certain reason. The other is: How much can one take from knowing about that in conditions in which we happen to live?

Now, about the first point: They belong--Such customs belong to that kind of a realm of people where they live. If one wants to know about them, one should go there. Then at least you can assimilate what was then the atmosphere and the conditions and whatever the country allowed, whatever the climate allowed and whatever villagers and so forth could teach you. So you would have to become one of them in order to enter into their world, exactly the same as if you consider customs of the Indian - the American Indians - of value, you would have to go and live with them, try to become an Indian, if you could, and maybe certain things would be disclosed to you, *and* others would not because that only may be taken in by those who are intimate.

I don't think the questions of that kind, mostly, let's call it anthropologically or etymologically, even, that they are very important. They're interesting and you can say it is ~~probably~~ very good and because of that, such and such people have been able to live their lives in that--that kind.

The second question of course is much more important: What can they, in their behavior, teach me? And for that, I think, one has--one is tremendously limited, so that even if you want to adapt certain customs which exist there in that kind of a country - how can I use them here in this kind of a culture

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~~that~~ we are familiar with? That^{is} one possibility. The second is that if I can consider myself in the same position as they are, what of the customs could mean for me privately? To what extent can I consider such customs not only physically expressed but psychologically affecting me the way I am as an unconscious person and then trying to put it against the background of a wish for self-consciousness. That, I think, becomes a completely private affair. And I don't think that one should make and establish any particular rules. As far as the second group is concerned, and the application of such customs in our culture, I think it's extremely difficult to do it because there are too many things against it. ~~All of that what~~

All of that what belongs to the Kurds and their particular system, villages, and the Middle East, really belongs to that kind of a climate, that kind of an atmosphere, that kind of a tribe, that kind of a way of religious ideas, how they are lived, and whatever there is as a relationship between the different people who are associated with each other. I think in order to transplant that or to use even the principle of it, you would have to have a similar kind of atmosphere here. And you could perhaps get it with a group of ^opeople who start to live in accordance with certain definite rules of which then the customs could become, you might say, belonging to that kind of a living. So you see, I make, really, a great deal of distinctions.

The interest which is aroused of course is quite right. And one wishes, sometimes, that you may have lived there or even, as I say, that one would be able to go there. As far as the third application for oneself is concerned, I don't think that it has to be discussed for oneself, than only what can you take from it that at the present time, ^{IN}_^ your private life, you can apply. The second group is what can we do totally in this kind of a culture in order to become free from the influences of this culture and then substitute

influences from a different culture. That, I think, will take a quite a long time. And it can only be done if a person actually becomes completely oblivious to that what ~~his~~ present culture, that what affects him now and that what should not have any further influence on him, so that then he becomes quite free to adopt any other kind of a way of living or any other kind of a custom he believes in. ~~It is very difficult to~~

It is very difficult to transplant races. There are certain habits, customs, et cetera, which still exist in certain countries, which still exist in villages, of that what is still adopted by them, which ^{have} ~~have~~ been forgotten a great deal by people who live in cities and are subject to different kind of laws. And for that, it is of interest to find out what is still available, in that sense, as a remnant. But that probably is as far as one can go. Usually, it is that one doesn't know how to use them, even if you come across such a custom in a different country. And to become sufficiently adaptable to do that, again will require an undoing of what one is, since a man is crystallized in the way he has been brought up. How to do--do the best or make the best of it, would require a decrystallization^z of himself, to become quite open and then start from scratch.

George: I understand what you've said.

MR. NYLAND: Okay.

George: Thank you

Richard Cohen: Mr. Nyland. Yesterday at lunch you talked about being sensitive to the needs of the body and satisfying them for the sake of an equilibrium. And I'd like to know more about ^how I could distinguish my body's needs from my body's desires.

MR. NYLAND: The need is simply to maintain it. The desire is to give in to certain things that are not necessarily needed, although the two start to overlap. And one starts with what is actually needed and see what one's

life is. Then there will be certain desires which one can allow without affecting the need. Such desires become legitimate. But you see, the need excludes excesses. Desires don't. So that if I want to bring them together, a desire, you might say, is trimmed in accordance to the requirements of the need.

Will that help?

Richard: Yes.

Lynne Burnett: Mr. Nyland?

MR. NYLAND: Yah.

Lynne: Lynne.

MR. NYLAND: Who?

Lynne: Lynne.

MR. NYLAND: Yes, Lynne.

Lynne: When I Work a little more concentratedly, I very soon get to a ^{point} place where I seem a little looser and my personality starts to manifest ^{cause} ~~it~~ and I get very happy and I know then that I've met up with an obstacle that's ^{has stuck} been in my way for a long time. And ^{it} seemed ^{on} the weekend before last, I ^{finally} found I came to a realization that I have to do something about it. I found--

MR. NYLAND: About what, Lynne?

Lynne: About-- Well, when I get to the point where I'm happy, it seems that my head becomes very busy and then I no longer Work. I just remain in that state ^{until it runs down.} for the longest time. And ^{I think} I (think-it stands) gets in the way ^{when} I'm ~~at getting somewhere~~ very tired and ~~I~~ ALMOST EVERYTIME ~~I~~ ^{that when I} I might really get somewhere.

MR. NYLAND: When your body gets ill, in that sense, when you happen to get a headache, you must not Work. If you want to find out why it gets a headache,

it usually is the wrong application of Work itself.

Lynne: No, this is not a headache.

MR. NYLAND: Huh?

Lynne: This is not a headache.

MR. NYLAND: What is it?

Lynne: It's a-- I become too happy.

MR. NYLAND: Dizzy, you said.

Lynne: No, no, I become very joyful, that Work has been successful to a certain extent.

MR. NYLAND: Right. Also then you must stop.

Lynne: Yes. But it seems that this has happened to me so many times. Can I--

MR. NYLAND: Allow yourself just a little joy. You simply say: Isn't it nice?

No more. If there is more, let it simply drain out until it's finished. Then start Work again.

Lynne: I thought that-- The problem is ^{whenever} ~~whenever~~ I'm around people and then I'm too weak to do anything about it. I should go away by myself, shouldn't I?

MR. NYLAND: Either that, or don't Work. Become a normal person in unconsciousness.

Lynne: Okay. It's a strange thing.

MR. NYLAND: It's not necessary to go away because maybe, when you are with ~~XXXX~~ other people, it may not be so easy. The bondage exists ~~is~~ exactly ⁱⁿ that way of associating, in unconsciousness, with people. And at certain times, it is impossible to get that bondage out of the way. The bound-- The way you are tied up, you cannot do it, because, you see, a person has two responsibilities: One is the continuation of his unconscious existence and the other is the possible development of his inner life. When the two are contrary to each ~~XXX~~ other or start to get mixed and one cannot handle them, you have to make, at that moment, a decision which one you can really attend to and which one you must let go. Usually, I think that the unconscious existence

with different people has to continue, otherwise you will be considered a little strange; And that might have many other psychological effects and also results. It is far better to do as the Romans do and ^{wait till} ~~XXXXXX~~/you get home to Work as you wish to Work. But of course, in general it is not true, because you can, at certain times when you are with other people, also try to become aware of yourself in relation to others.

But the joy should not enter, not too much. The joy is just a little link to the next possibility of making an effort.

Lynne: Yes, I seem to always fall in that trap.

MR. NYLAND: About what?

Lynne: I always seem to fall in that trap.

MR. NYLAND: Yah, I think--

Lynne: But it gets too far before I realize what has happened.

MR. NYLAND: You allow it, probably.

Lynne: Yes.

MR. NYLAND: ~~XXXXXXXX~~ It is a point in which you can say, no, I don't want that particular joy. You can even qualify it: You can say it is cheap. And then I'm sure you don't want to do it ~~XXXXXX~~.

Lynne: Yes.

MR. NYLAND: You understand?

Lynne: Yes.

MR. NYLAND: That is the way to stop it. All right?

Lynne: Yes. Thank you.

(SILENCE)

MR. NYLAND: Is it difficult?

shared
If we draw lots?
Manoucha: Mr. Nyland
Mr. N: Yah, Manoucha.

Yah, Manoucha

Manoucher Movlai: I -- I find my mind tries, in any condition, to -- to use any kind of condition for -- for its own benefit.

MR. NYLAND: Benefit of the mind?

Manoucher: Yah. In the-- in the-- In any condition, my mind tries to work ^{in -}
~~how can I say that~~ - - My mind tries to put any happening in the -- in the ^{from} of me. Although, in my -- in my emotions, I have some--some understanding which, I am an ~~an~~ unconscious creature and whatever happens, as a - sometimes I have experience of different ⁺nature - I have that understanding in my emotion which does not have anything to do with me because I cannot recall it or I cannot ^{hold} on it or just -- ^{it is} ~~it is~~ that-- so to say, it is--is kind of grace or whatever it is. How can I possibly make my mind keep that understanding for my mind which--

MR. NYLAND: Why can't you? At the present time, you're using your mind in order to explain this condition of your emotion that you compare to grace, saying by that, that that what you experience as emotion is really not yours but it is something that has been given to you. Here you try to explain it with your mind because you are formulating and trying to make words which will convey the experience of yourself when you feel it emotionally. The words will indicate what you really mean. By the use of such words like grace or a certain relationship in which you feel that you are meek or humble or that you are small compared to that what is gracefully given to you, for which you are grateful, all of that means that I can, with my mind, form certain words which correspond to my feeling. So that the mind is, at su--at that time, is not free and on its own, ~~and~~ ~~is~~ really not antagonistic. It is willing at certain times to even find the words which are suitable for the emotions. But if you wish your mind to become more active and more understanding, regarding your feeling, you have to use your body. The body can express an emotional state in its posture. The body can express that particular relationship of an emotion in any kind of an

expression, for instance, on your face, or you can say, in the presence of that what is higher than I am and which I feel emotionally, I want to indicate that I am humble; I bend down, I pray, I ~~try~~^{try}, as it were, to efface myself by means of certain activities or motions of my body. Now at that time I wish my mind to conform to that what I perform. And I ask my mind ~~to~~^{to} now observe my body as a result of the wish on the part of the body to be in conformity with my feeling, my emotions. Now some--something in me gives that order to my mind. But when I say, like I wish to say, that my mind should become unprejudiced about anything existing and now solely observe that what I am in posture, as well as with the experience of my emotion, I introduce ~~the~~^{the} mind as the third possibility for the fullness of myself. The mind starts to ~~be known~~^{belong}. And I'm talking now about the mind as it is in usual thought. When the mind ~~can~~^{can} actually start to function as an objective faculty, then observing whatever it is of my body and my feeling, ~~XXXXXXXXXX~~ I reach a better light, even ~~a~~ a better understanding.

Always use ~~the~~ your body when there is a conflict between your mind and your feeling. You see that?

Manoucher: Thank you very much.

MR. NYLAND: ~~For~~. See, it is the principle of Work. I know that my feeling has ~~XXXXXX~~ certain--goes in a certain direction, and that my mind many times goes in a different direction. I also know that the expression of my feelings and the expression of my mind can find themselves in my body. But there is no relation as yet when that what is dictated by the feeling and results in a behavior ~~XXXXXXXXXX~~ on the part of my body, when that is different from that what I think, and then my body undertakes to have a certain--certain posture or behavior form in relation to the thought. But when I try to Work, I start now, from the beginning, to engage my mind and my feeling into one purpose only. I use my body for observation. I make of my mind a real attempt to have it become

conscious. And in order to continue with that kind of Work on myself, I need my feeling to sustain it. Then I bring about a ~~harmony~~ harmony within myself as a result of Working on myself. And that ^{is} exactly the same principle.

All right?

Manoucher: Thank you. ✕

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MR. NYLAND: I could add a little more to that: If consciousness and conscience are developed at the same time, they are really the two sides of one ^{COIN.} ~~point.~~

We illustrate ~~by~~ that by saying that the DO-RE-MI of intellect and the SOL-IA-SI of Kesdjanian body are parallel to each other and that there is a constant exchange between ^{the} FA of Kesdjan and the DO of intellect, ~~between~~ between the SOL of Kesdjan and the RE of intellect, between the IA of Kesdjan and the MI of intellect, between the SI-DO of Kesdjan and the FA of intellect. All the time, that interchange between the two as parallel lines, but that what connects the different steps are like bridges between the two. As a result, my consciousness and conscience become twins and they become born at the same time for that part of the triangle, the first ^{1a} triangle being an intellectual, ^{one} the other triangle being the ~~second~~ ^{but} one of the Kesdjanian, ~~and~~ they grow up together, and to some extent, even, if you want to continue with the metaphor, they are brothers and sisters, born at the same time and at a certain time, one dies in order that the other can live.

All right?

Manoucher: Thank you, very much.

Christine Gaub: Mr. Nyland?

MR. NYLAND: Yah.

Christine: It's Christine.

MR. NYLAND: Yah.

Christine: Recently I've noticed how closed I've become.

MR. NYLAND: Closed?

Christine: Yes.

MR. NYLAND: ~~Yah.~~ ^{Yah.}

Christine: And I think it's affecting Work a great deal lately for me, because when I Work ^{now}, there just hasn't been anything there. ^{Is it, what is it now --} ~~And I just wonder --~~

MR. NYLAND: Yah, what will you do now?

Christine: I don't know.

MR. NYLAND: But what makes you closed?

Christine: I don't know.

MR. NYLAND: Oh. You think, because of Work?

Christine: No. I think it's because I'm so bound.

MR. NYLAND: Bound by yourself?

Christine: Yes.

MR. NYLAND: Could you find something in ordinary life that makes you less bound?

Christine: I don't think so.

MR. NYLAND: Why not? Why are you so tied up? Are you, in the presence of ^{or} ~~everybody~~ in the presence of a few ~~XX~~ and also in the presence of only yourself? It is sometimes an ordinary question, and ~~it~~ belongs to ordinary life, ~~it~~ belongs to unconscious behavior even. Sometimes it has nothing to do with Work, than only to the extent that when the closedness exists, one really cannot Work very well, because too much energy is used for keeping oneself closed. So the answer is first, what can I do in ordinary life in order to be a little bit more open? You know, in such a case, it is simply a question of yielding to the possibility of expression. And one starts then by being with oneself so that no one can either hear or see you. At such a time, you let yourself ~~XX~~ go. You, ~~I~~ say, yield. Even when you take a walk and you yell at the top of your lungs or you cry any way you like and it doesn't

make any difference because no one is around and you have no--no justification ^{of} not having to be ashamed of anything.

Try first, when you are sel--when you want to do this, to de-tense your total body, to really make the body so that it already, by itself, is open, because it has more porosity when it is less tense. At that time, use the different forms of your behavior for the purpose, ^{up} I say, of yielding, that is, yielding to an impulse, simply ~~xxxx~~ to follow an impulse regardless of any kind of a thought, because it is not dangerous and you don't ~~endanger~~ endanger yourself. It is only a stranger form of behaviour with which you sometimes are not familiar and which you don't do in the presence of others because you then feel ashamed or ^{they may} ~~really~~ criticize you. Be as natural as you can be and follow such impulses ⁱⁿ which are natural to you. At the same time, you use the different behavior forms as you know ~~many~~ them, all you can. You use your voice to accompany that what is ^a ~~your~~ posture. When you walk, you also can sing. When you feel that you have to bend over, you can have a feeling of joy when that bending and straightening ~~out~~ out, gives you a -- a realization of blood coursing through your body, physiologically. All such things are helpful in order to become a little acquainted with oneself, but the most important thing is that you become open to yourself, in allowing that what is ~~to~~ actually to perform without any audience.

When you become familiar ^{enough} with yourself that way, you can use a mirror and see what you are, and what you look like, so that you don't have to be critical but you become familiar with what you are. And when you become more familiar, you try it out on living animals, to be ^a in their presence, the way you want to be, not considering what the effect would be on them, although it is a form of life.

The next step is to be natural in that way, if you can, with children.

who are not critical at all and with whom you can be, really, sometimes the way you wish to be - particularly when they are not spoiled, ~~and then~~ your best friends.

It ~~is~~ ^{is} a step-wise behavior form which increases in difficulty and which ~~XX~~ will yield better results the higher you dare to climb. ~~XX~~ When that is a little bit more loose, when your body is a little bit more free, when in your thoughts you are, I call it again, yielding, ^{which} ~~that is~~, going ^{along} ~~around~~ as if one walks another mile instead of just one - the second mile is for you. The first mile sometimes comes because someone else will tell you, come along and let's go and take a walk, ^{well} ~~the~~ second mile you do because you wish it. In that way, there ~~XX~~ is a ~~talking~~ -- a talking going on within yourself. And at times you stop it and you say: Look at me. And other times, you say: Don't bother me, I'm busy. Then Work will come in its logical place.

All right, Christine?

Christine: Yes. Thank you.

MR. NYLAND: Okay.

Betty Greenwald: Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty.

MR. NYLAND: Betty?

Betty: Yes.

MR. NYLAND: Yah.

Betty: It seems that I become unable to ^{tap} ~~track~~ what my experiences are when I try to answer a tape. And it makes me question whether I really do anything or not, or does something in a person try to block things out?

MR. NYLAND: When you answer a tape, Betty, the one advantage is that you can stop the cassette and think. ^{mm} You don't have to be in a hurry. ^{||} You can consider

Betty-Yah.

whatever you are going to say; ^{and} And even if you say certain things that afterwards you would like to erase, you can do it. So if you know that ^{you} have had experiences which you would like to communicate but are not readily available, stop the cassette and see that you can formulate first that what you want to say. And several attempts you can make without recording them; and then certain things become clear and ^{then} you say, now I can say what I want to say, start the cassette and then it's recorded.

Betty: ~~XXXXXXXXXXXX~~ I know, I do ~~that~~. But it seems like ~~XXXXXXXX~~ something-- I think I have one experience at one time really feeling like something was--

MR. NYLAND: That depends on how much of the kind of ^experience you have.

Betty: Well, could it be that, in the way that I have to relate ~~that~~ that experience, to who I have to talk to, I can't seem to get it in the--in the right-- I can't seem to get away from ^{philosophizing, it seems} ~~philosophizing things~~ and it--it seems that it's not appropriate to talk about ~~XXXXXXXXXXXX~~ specific attempts and then I feel that I'm just philosophizing ^{and} and--and so it--I--I'm--feel that I don't mean what I'm saying. Something doesn't seem right about it.

MR. NYLAND: Well, it all depends what you now consider something that you want to accomplish. If you ^{now} say that you don't want to philosophize and you want to stick to principles, there may be a reason for that, but then of course you have to learn to talk that way, and not ~~top~~ philosophize and, if you do, stop it.

I hear that thing. (Buzzer) Okay, Bill? (Cassette turned)

If that what you want to describe or talk about is a certain state of your own experience, you can learn how to express it by using different words. If it is necessary that you describe different experiences, you have to become very clear first that they are different and then you must take one and the other and the other and also formulate them before you do any answering. You have to learn how to answer, the same way as a person has to learn how to

write a book.

Betty: That's why I'm asking this question.

MR. NYLAND: Yah. And who knows? Even Gurdjieff himself rewrote the first chapter, the warning, the preface, as I've said, seven times. And there was a period in his life where everything he had written, he ~~XXXXXX~~ came to the conclusion that he had to do it quite differently, and he started again from the very beginning.

So don't be amazed if you cannot do it right away. It requires practice and a certain way of learning how to talk aloud with the cassette right in ~~XX~~ front of you and not be intimidated, even by that.

Betty: I realize that, but I--I just wanted to know also, is there something that tries to--to like destroy certain things in you?

MR. NYLAND: I think -- I think you^R ordinary mind can at certain times become quite critical about what you are saying. I think if you hear yourself talk, particularly when you hear it on a cassette when you play it back, you may be surprised that that is actually you and maybe you criticize it, you like ~~it~~ or you dislike it, whichever way it may be. So of course there is always something that wants to come out and something else is objecting to it. I think it's very seldom that one is so complete in^{saying} what you want to say that nothing of you is critical, ~~And~~ not only in speaking, but in behavior. ^{Any} ~~Many~~ ~~XX~~ kind^f of a form of behavior that comes, for instance, spontaneously from yourself and you have a feeling, ~~and~~ you express it, I'm afraid that your mind will start to criticize and say: Well, that's not the way to do it. You were too quick; you said too much; you didn't use the right words in speaking; and you didn't behave in general ^{et cetera} in the way you ought to have behaved, ^{et cetera} because so-and-so was looking at you and they started to laugh and whatever it may be.

You understand what I mean?

Betty: ^{Whuh}.

It's a question of independence. And that is formed only when one has

sufficiently--sufficient self-reliance. ~~XXXXXXXX~~ When that becomes apparent, that one has something to stand on, you will care less and less about even the expression which may be ^{mis} interpreted by others, ^{but} of course, one has to be careful, because that what you wish to say ^{always} has to be in conformity to that what is your aim.

All right, Betty?

^{yes,}
Betty: [^] Thank you.

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yah.

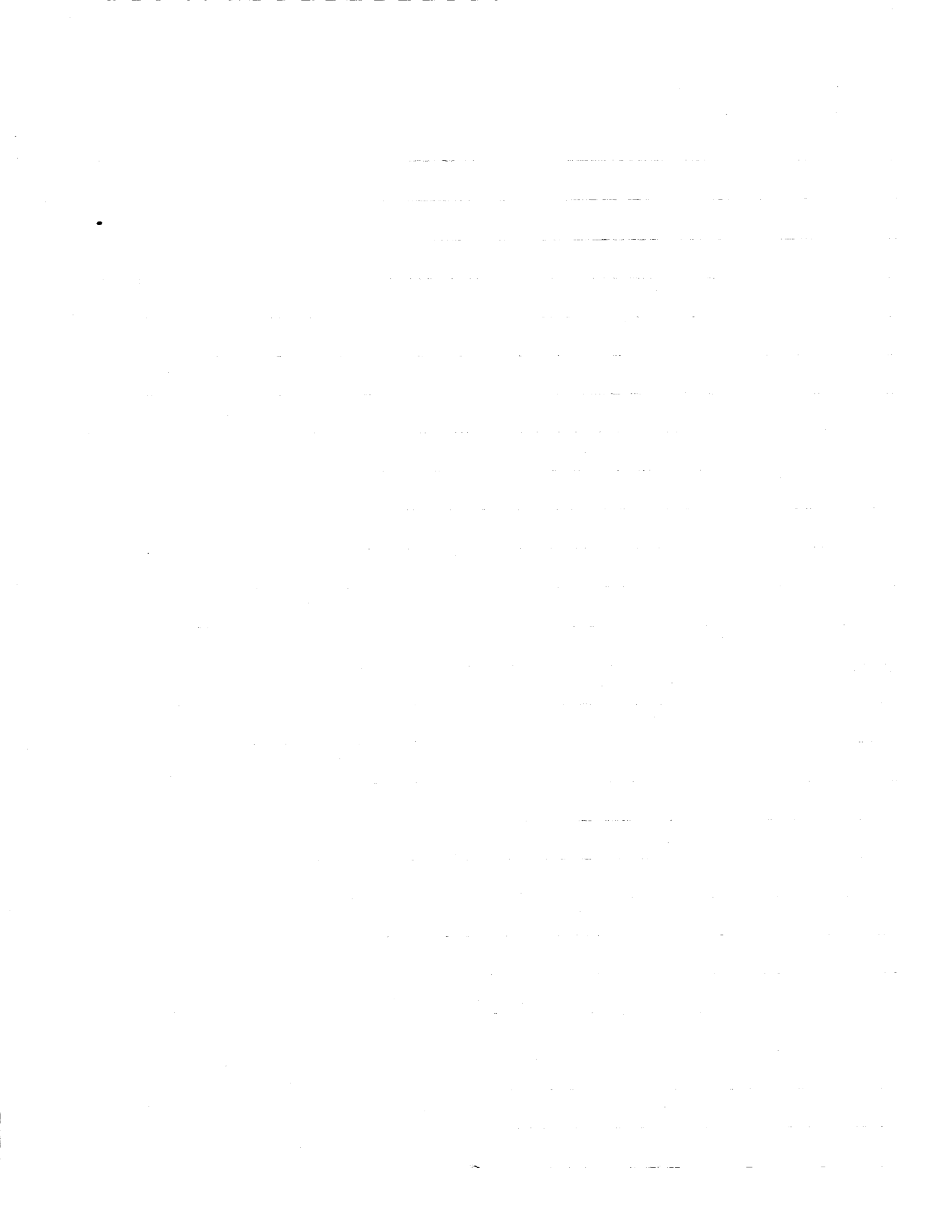
Richard: Richard Mandell.

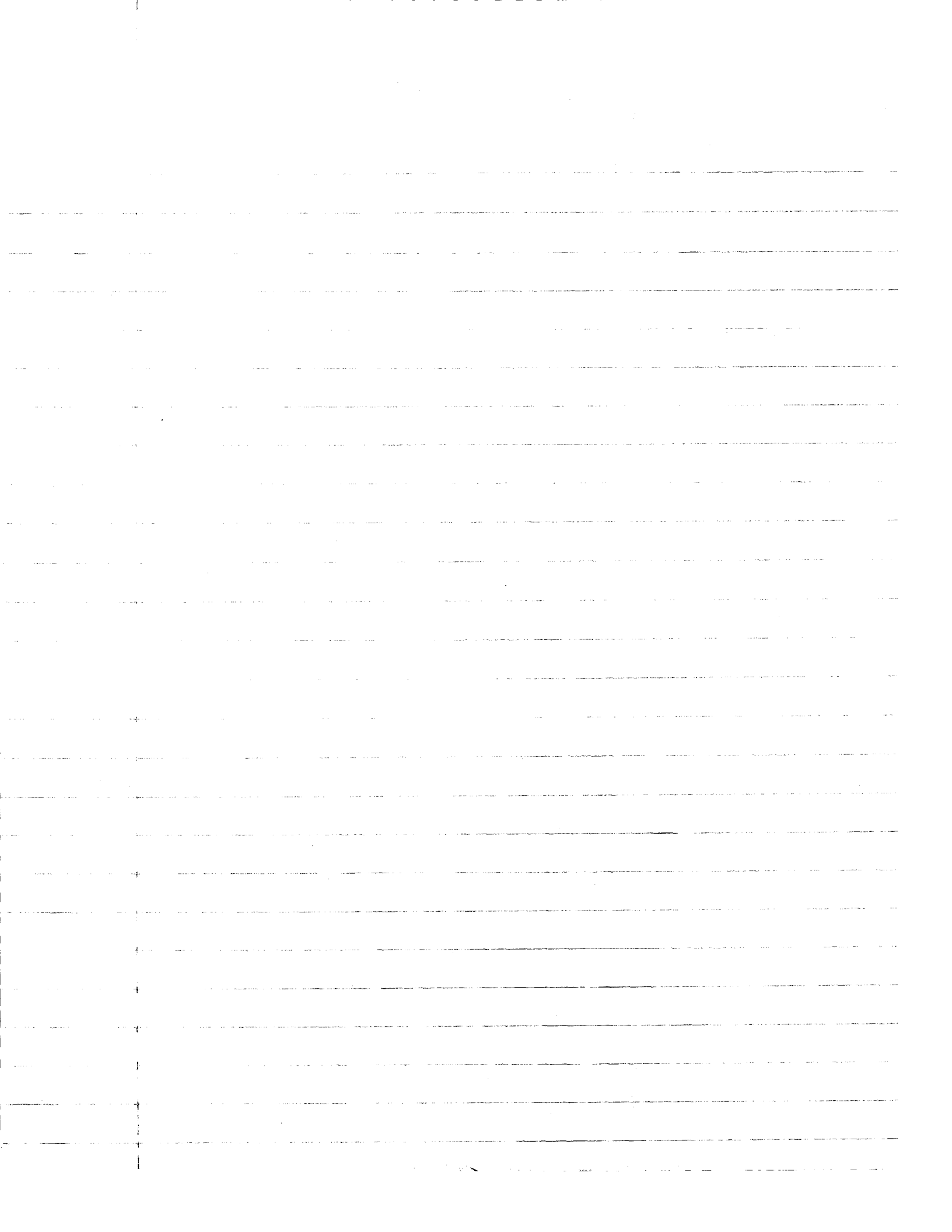
MR. NYLAND: Yes.

Richard: Is it possible that a man may find himself in conditions of ordinary life where he--he may have a responsibility to--to take action, and use his energy in ordinary life to correct what he feels might be conditions that, for some reason, are causing suffering or are evil, and that such actions will then take his energies or consume his energies to such an extent that he may not be able to work?

MR. NYLAND: Well, of course, again, it all depends. If there are certain conditions which are--which do require a great deal of energy so that at that point already you cannot work, I can understand ^{if} ~~that~~ a person wishes to eliminate such suffering in order to work. But in general I would not be the judge about that. I would try to take the suffering as it comes and try first to accept it for a fact that I have to accept and then I have that kind of experience. Then I am already halfway towards the possibility of work on myself, even when I am in suffering. The second reason is that I don't know if the suffering is right or wrong for me. ~~XX~~ I may not like it, but maybe it

~~is just~~





is just exactly right to create enough friction which then can be used. And the utilization of that kind of a condition for me will be very conducive for the fact of wishing to work.

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Richard: B-- Right. But I was-- I guess my question was--^{is} was two-sided because I was speaking ^{about} of personal suffering, but also about the possibility that a man might have a moral responsibility to alleviate the suffering that's caused by ^{are} conditions in the world that ~~XXXX~~ really not causing him, personally, suffering so much as--

MR. NYLAND: Is it-- ^{that} ~~it~~ depends a little bit on the kind of conditions that you want to alleviate. If they are close by, of course you ^{will} ~~would~~ do it. If they are a little bit further away, you might first inquire about the causes of why such conditions exist⁴. So that that what one wishes to do to help others should not only be a salve for the wound, but an actual correction or perhaps even a purification of the blood. You see, it is very, very good to see that there is suffering. It may not be up to you to alleviate that kind of suffering. ~~XXXXXXXX~~ I think it is ~~XX~~ far better to find out what goes on close at hand instead of becoming a missionary and preach ^a ~~the~~ gospel to heathens.

Richard: Yah, I-- That's right. I--

MR. NYLAND: Am I talking around what you want (to know)?

Richard: No, no. I think you're pretty close to right on it. But I remembered-- ^{hearing you talk} ~~you really talked~~, about a week or so ago, ^{or} a couple of weeks ago, about the fact that we have responsibility to accept what's in our personal domain, but not--but we can't-- ~~you~~ ^{used the example} ~~for example~~, of what's happening in Ireland now, how we have a right or even a responsibility to hate that and not to accept that.

MR. NYLAND: Oh, I think you are allowed to hate it.

Richard: Could you have are-- Would you have to do something about that if you find yourself in a situation like that? And--

MR. NYLAND: How far removed is it from you?

Richard: Well, if you were in Ireland and you were Irish.

MR. NYLAND: Yah, yah, that's right, but you're not.

Richard: That's right.

MR. NYLAND: So it becomes theoretical.

Richard: That's right, but I live in New York and I--

MR. NYLAND: Huh?

Richard: --and you relate it to things that I see in New York then, you know, there are certain things that I see very often that I wonder whether I ^{had} have a responsibility, an immediate one, to --

MR. NYLAND: Do you think it really belongs to your world when you hear about someone being mugged? Or would you want to become a policeman because ^{of} someone who shot at another one?

Richard: Well, that--that, of course, is pretty far removed. But sometimes I see a situation which is almost, you know, that I could become involved in immediately, that might make a difference.

MR. NYLAND: Of course if ~~M~~ someone is on the street and falls down because they have a, whatever it may be, they fall down because they slide or they slip, or they have an--a - hah - a misunderstanding with their mind.

Richard: I think--I think I've had--

MR. NYLAND: You would help them, wouldn't you?

Richard: I think I've really gotten off the track of what I originally had in mind. It was more--

MR. NYLAND: Yah.

Richard: It was more like, you know, the kind of thing where it might require, to correct the condition, you know, somebody ~~xx~~ spending weeks ~~and~~ ⁹⁵ months

his
 or something, spending/energy in an ordinary way, trying to correct a situation
 which he might have an affect and--but might-- ~~XXX~~ it's a decision that he would have
 as to ^{was} ~~XX~~ which ~~is~~ more important, but I wondered whether sometime
 it might be a responsibility to do something in an ordinary way, rather than
 to--to save one's energies to Work on oneself.

MR. NYLAND: Anything that has to do with your family, you have to consider
 first. Then anything that has to do with friends of a little larger circle,
 you have to consider. Then you have to, after that, you have to consider
 yourself. After that, you consider God.

Richard: Thank you.

MR. NYLAND: All right?

Richard; Yes.

Elaine Deveraux: Mr. Nyland?

MR. NYLAND: Yah.

Ealine: Elaine.

MR. NYLAND: Yes, Elaine.

Elaine: For some reason, something in Lynne's question ()--

MR. NYLAND: Oo-oo-oo-oo-- What did you say?

Elaine: Something in--in Lynne's question helped me clarify a question that's
 been grow^uing in me for a while. I want to know why that particular thing--

MR. NYLAND: Bill, can you hear? (Bill: , sir.)

Elaine: I realized that I had two different experiences of Work and under two
 different conditions. It was something in--in terms of gathering information
 about yourself and using it. There's the one time when I'm by myself and I did
 deliberately,
 something ~~XXXXXXXXXX~~ just for the sake of having to Work on myself, like going
 for a walk or carrying wood or something like that, and at a time like that,

quite often I'll notice something takes place ^{for} in me, as if something were present, seeing me. There's no particular information that comes out, that I can see, that comes out something like that. The other time is quite often, now^adays, I may be in the middle of a conversation or somehow among people and ~~then~~ suddenly I'm alert and suddenly there's a wish and for a moment, I see something of myself. And quite often, something of information does come at a time like that, because, in a way, I'm being completely myself, my personality and the way I manifest it.

MR. NYLAND: Elaine, at such times, can you accept yourself as you are, the way you are?

Elaine: You mean, among-- --at the point--

MR. NYLAND: It ~~doesn't~~ doesn't matter when.

Elaine: ^{for} That is when -

MR. NYLAND: Maybe with others, maybe by yourself, maybe when you carry wood, maybe when you walk up the hill.

Elaine: Sometimes I can accept myself.

MR. NYLAND: The times that you can are useful. The times ^{when} that you cannot, cannot be considered Work, although they may be consider^{ed} preparation for Work. From our standpoint, that what counts and that what puts deposits in our bank of Objectivity, ~~It is~~ ^{It is} only when we reach something that is functioning, even in the image of 'I', to be quite ~~then~~ lenient, that that what gives an--almost an appreciation of what is meant by being impartial. And also that what makes an attempt between the registration as a fact and the memory shorter in time. Whatever I do with my seriousness, wanting to find out what I am, at any one time ~~when~~ ^{that} that becomes a consideration ^{of} about myself, I try to become non-critical about what I am and try to accept then what is that kind of an experience for myself, in order to have objective facts. How I succeed in that and how often I may have to try it, how often I will blame circumstances for not being able

to do it and what I then ~~xxx~~ determine for myself that next time I ought to do this and that and so forth - it's quite all right, because these are considerations that have relation to the possibility of Work on myself. But it may not amount to very much because there is no actual fact that I then receive which is--which might ~~even~~ ^{all} belong to self-knowledge.

Every time you happen to think or ~~do~~ feel about Work, you turn in the direction of what is your aim. It does not mean that you walk as yet towards it, but at least you turn. You remember, the other day I talked about Mohammedans and their prayer at six ' o'clock? (Elaine: Yes.) It's very much the same as a cell in your body which would like to become a head cell or maybe belong to your heart, and the ambition ^{is} to emigrate towards that. ~~And~~ ^{And} sometimes they cannot do anything else but just turning because they are too much bound by where they live. A person may have ambitions to become that what he believes in, in the shortest possible time to reach it and simply sacrifice everything that he now--that is now binding him, including his family, friends, ^x whatever it is, give that up in order to create conditions in which he could Work, so-called, better and where he would reach His Endlessness quicker. And many times I think that one is a little bit too predominating in certain ways, becoming a little too fanatic and not realizing that that what has to be done in unconsciousness has to be finished and that the task is to finish it as quickly as possible in order then to ~~ma~~-so-called to have more time to do something else that is of more importance.

Try to consider your day, at the end of the day, to what extent you have used the moments or the times or the minutes that you ~~have~~ ^{happen} to think about it and actually try to approach the possibility of a consciousness within yourself or to what extent, even, that what you have done you have decided is a basis for your own conscience.

Is that all right?

Elaine: (Yes.)

MR. NYLAND: Elaine?

Elaine: Yes, thank you, Mr. Nyland.

MR. NYLAND: I mean, does it answer?

Elaine: I think -- I think it answers a great part of it.

MR. NYLAND: Will we take the next part next week?

Elaine: another part of it comes up,
for me, that

MR. NYLAND: Even if there is a ~~XXXXXXXXXXXX~~ little--little part of it, that when you taste it, will give you the indication that it is either ~~XXXXXX~~ sweet or sour. All right?

Elaine: Yes, thank you.

June Provasoli: Mr. Nyland?

MR. NYLAND: Yah?

June: It's June Provasoli.

MR. NYLAND: Yah.

June: I'm interested in-- You had suggested to me to arise in the morning an hour or two before my child got up. And I've been doing ~~XX~~ this and I⁺--I hope I can continue to do this. I'ts been very good for me. Right now, it--^{his}~~the~~ schedule seems to be changing, but I think it'll get back in. It ^aseems to be a preparation in the morning, not so much as a raal -- I don't attempt to really work on myself^{elf}, I can't really honestly say that I do.

MR. NYLAND: Well, why don't you make one morning that you actually are going to work on yourself? Why don't you stop being that way that is a little halfway and why don't you really, for one morning, make a real attempt? It's not that difficult, is it?

June: No.

MR. NYLAND: All that's necessary is to have something^{me} observe you. You can continue with what you are doing. And whatever that may be, your behavior is always there. And all you have to tell yourself and say: Let me see if something ~~XX~~ can become impartial to this what is now behaving. In that way you change your morning and then maybe you will be encouraged the next day to try the same thing. But if you don't bring it to the point of actually making an effort, really honestly try^{ing} to ma--to wake up, really trying to create something that is objective as an 'I'~~XX~~ and could start to function, that you really are interested to see that what you are and receive facts of that kind, in truth. If you don't do it once in a while, you might remain exactly at the halfway point. You understand that?

June: Yes, I do.

MR. NYLAND: All right.

June: One--One thing I ~~XXXXXXXXXX~~ was wondering about was, is there a time when, well, this is how I feel that I am right now, a time where I'm not--I am trying to Work on myself, but it isn't--it's kind of wishy-washy, in a way, but I was-- I was wondering, I feel that I'm in a state of preparation right now. I almost feel like I'm--I'm preparing myself, well, every time I try to Work on myself, I feel like I'm growing, not that I have really obtained any objective truth,-

MR. NYLAND: Yah, but that's what I'm saying, that you should not get used to this idea that it has to be preparation for a very long time. ~~XXXXXX~~ The preparation, if you want to know ~~XXXXXX~~ really what I think, is just about one day, and the next day is application. Don't wait too long with applying, because when you start ~~XXXXXXXXXX~~ to apply, you will find out why you have not Worked enough for that application or you will have additional information which will ^e help you to prepare better.

If a person wants to Work and he hears about it and he is really eager, he will start ^{to} Work immediately.

June: Thank you, very much.

MR. NYLAND: Yah. Preparation, many times, is such a wonderful substitute.

Come, all you thinkers. Where are you now?

Bonnie Cross: Mr. Nyland?

MR. NYLAND: Yes.

Bonnie: Bonnie Cross.

MR. NYLAND: Yes.

Bonnie: Sometimes, in my efforts to learn about Work and to Work, I feel like I'm battering my head against my wall because -- a wall, because I seem to have a lack of confidence in my Work attempts-- in what I call my Work attempts. or what I am doing. A couple of weeks ago, I--

MR. NYLAND: Now, wait a minute. Are you thinking, really, very simply about Work? What is this about the head against the wall? I sit in a chair and I want to have an 'I' observe me. If necessary, I say I close my eyes, but I want something - if I want ^{do} it, really - I want it badly enough, I will try to create something that ~~XXXX~~ can be of help. And all I wish is that 'I' is to observe me. I don't--nothing happens to me. I only make an attempt. I'm not with my head against ~~the~~ wall. It isn't even that serious. But it becomes serious when I ^{see} ~~feel~~ that I want to do it and I'm on the wrong road. I must start over again in the application of a very simple kind of a principle. I behave and something could become observant of me as I behave, ~~WALKING~~ Walk, start walking - it's ^a good, better even than sitting in a chair - although a chair is quite all right ^{when} you want to move your legs or your arms or your head and so forth, something that is in motion, ^{it} can remind you. You close your eyes - I ^{have} explained it the ~~XX~~ other day - you can twist yourself and contort

yourself with your muscles ~~in~~ a certain way, so that then there is still the possibility of an awareness. And that, I would say, it's all there is to it. Everybody knows the difficulty~~ies~~ of wanting to continue and then not being able to do it, so that the 'I' itself exists only for a very, very short time - and ~~it~~ in most cases ~~XXXXXXXX~~ just for one moment. But that means I have to have more and more practice. But the principle is so simple. And you do it when you are just not in--in--engaged in anything special. ^{la} (special)

So ^{will} would you work that way this week?

Did you say yes?

Bonnie: Yes.

MR. NYLAND: Thank God.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred Curchack.

MR. NYLAND: XX Yah.

Fred: I don't know what's meant by impressions being food, but--

MR. NYLAND: Impressions what?

Fred: Impressions being a food, but--

MR. NYLAND: A food? Yah.

Fred: Yah. But I had an experience yesterday that I would like clarification on.

MR. NYLAND: We simply call it a food because it furnishes energy, mostly to the brain. It's exactly the same ^{as} ~~as~~ breathing is for the lungs and the blood system and solid and liquid food is for the stomach and the rest of the body. The brain gets food by means of impressions through the sense organs - and that's all it is, it is that kind of food. We also compare it to the fact that if I don't get it, I will die. I mentioned that. And whatever it is, I don't know

of any person who never had any impressions/ for a certain time, if he actually died. But I do know that if the impressions are reduced, ~~that~~ ^{at the} that level of life is much lower.

All right, now. What is your question?

Fred: Yah. At--at one point, yesterday, I had a new experience of the impressions coming ~~XX~~ in through my eyes, that process becoming apparent. And that reminded me, very directly, that kind of--the incredible newness of that ~~XXXXXXXXXX~~ experience reminded me directly of what could be a--~~of~~ ^{the} the separation between inner life and the form of my life.

MR. NYLAND: I doubt it.

Fred: Well, it--it (~~served~~) as an inspiration for me.

MR. NYLAND: That could be, that it gives you a thought about such possibility, but the experience of--itself, of using your eye as a~~n~~ sense organ and receiving energy, is not feeding your inner life.

Fred: No, I didn't mean~~t~~ that, it--that it was feeding my inner life.

MR. NYLAND: What did you mean? ~~That~~ it gave you inspriation to wish to Work?

Fred: Yes, sir. My--

MR. NYLAND: That ~~XXXXXXXXXX~~, of course, is right. Almost anything that one notices ~~from~~ ^{on} the ~~outside~~ ^{outside} world, anything that affects you in certain way or other, either by the sense organs or by the ordinary affairs of being in contact with things, or that what is recorded in some way or other - who knows? - but it--whatever it might be by which it reaches you, including food. All of that has ^{IN IT} the possibility of waking you up. If you can take it out of the monotony of the existence and attach a little flag to it, then it will help more ~~than~~ ^{than} if it ~~is~~ ^{is} just a matter of habit. ~~ANY~~ Anything in this world can help you to remind you to wake up. But that, you might say, is not what you would like to hear, because what you are telling me ~~is~~, when something is new and it strikes you as something new, that then it helps you, in that sense. And of course it is right. But I

wish that just an ordinary post, when you look at it, may remind you that you have an inner life and it is for that reason ~~that~~ you ought to work on yourself.

All right, Fred?

FRED: - *yes, Mr. Nyland*

Steve Langfitt: Mr. Nyland?

MR. NYLAND: Who?

Steve: Steve Langfitt.

MR. NYLAND: ~~XXXXXX~~ Steve?

Steve: Yes.

MR. NYLAND: Yes, Steve.

Steve: *noticed* - I've been noticing that my days go by quickly^{KL}, some days *go by* quickly^{KL} -- more quickly than others. I ~~knew~~ a sort of -- I wanted -- wondered if there is any way I can not waste so much time?

MR. NYLAND: How did you know it ~~was~~^b waste, Steve? What would you call wasting your time? When you express it in ordinary terms, in ~~ordinary~~^{KL} unconscious states of yourself, it could be measured by something that is, during the time that you spend, something is not produced, ~~neither~~ something that you make and can be visible ~~XXXXXX~~ and is in the outside world or something ~~that~~ is not produced within yourself, so that then the energy which is used simply for the maintenance of your body could be considered waste when the body is still ^{doing} capable of/something else. But from a standpoint ~~from~~ where we sometimes talk about, the waste of time is quite a different kind of a thing because then I have to see that ~~XXXX~~ that what I now want to spend has to be spent for an entirely different purpose than just maintaining myself. And ~~XX~~ I think if I now, in an ordinary sense, would waste my time by not making anything, ~~I~~ I still could use the energy which is available for the purpose of becoming acquainted with myself. And even if I make a statement then that I'm lazy or that ~~the~~ the body doesn't want to work or it doesn't want to do this or that or

the other and ^{is} ~~it's~~ obstinate, all of that gives me an opportunity to become more and more acquainted with myself as I am and afterwards, when I am in agreement with any kind of an impression I have received from this 'I', that I then have that kind of a knowledge, that I then ^{can} judge about the expenditure of my body or movements or whatever behavior there is, in relation to the possibility of my growth. And that becomes very important because that almost, you might say, would cover the two things: First that I don't waste energy, in general; and the second is that I spend the energy which is ^a available also for the purpose of my further growth.

Try to consider that, Steve, when you are thinking about it. And I'm quite certain you will come to a conclusion that you don't want to waste your time. ~~XX~~ As soon as you have that conclusion, you will start Work, one way or the other.

Is that all right, Steve?

Steve: Yes. (— — — ? — — —)

Anne Hanson: Mr. Nyland?

MR. NYLAND: Yah.

Anne: It's Anne.

MR. NYLAND: Yes, Anne.

Anne: For the last two weeks, I've been taking a half an hour a day which I keep only for Work and something happened Friday that I--I would like to tell you about. I was reading ALL AND EVERYTHING, ab--I was reading about the organization of Ashiata Shiemash. And he--and I came across that list of attributes that Mr. Gurdjieff always used as a result of the organ Kundabuffer, and you know, vanity, selfishness and all that. And I began--and I began to see definite times in my past when I've been a hypocritical and wanted to appear to know more than I do and misused a lot of talents and things. And after

that, I walked through my house making simple Work efforts. And at one point, I was slicing ~~XXX~~ some bread and there was a moment when I--there was a separation and I saw that--that there was a body slicing bread or that there was a body, and that those limitations belonged to the body. And for that moment, there was some kind of understanding or acceptance of that. Or maybe-- maybe-- in any case, af--in--in the last few days I've become actually very unhappy about all those limitations, but I can't get away from it.

MR. NYLAND: What you call now the limitations?

Anne: Well--

MR. NYLAND: Did you link it up with vanity?

Anne: Oh, yes. I think that's part of my--

MR. NYLAND: In what way is it a limitation?

Anne: Oh, because I've seen things in these things, it blinds me, you know. I'm interpreting things in those ().

MR. NYLAND: But it's not a limitation. That's a characteristic. And definitely, when it is expressed, sometimes it's not limited at all.

Anne: It's not limited, in that sense.

MR. NYLAND: No. It's just a condition that one sees oneself to be with the tendencies one has and sometimes definite traits of character. When Gurdjieff or Ashiata talks about that, the idea is that I agree ^{that} that is what I am and that requires then a great deal of energy when I give in to the expression of that kind. And for that reason, I want to go against it because that expression, in ^{the} a sense of vanity or self-love, does not help me to build anything in particular. It's just an expenditure of energy and I wish ~~now~~ ^{now} to use it for a different purpose, by trying to eliminate that ^{it} what is characteristic, going against/and creating, because of that, the friction and energy which is necessary for my wish to Work on myself.

You see, it always starts out by the acceptance of yourself, let's say, cutting a slice of bread, ^{but} As soon as ~~XXXX~~ your feeling is that you are slicing it so beautifully, and that really is marvelous and you are ~~really~~ a talented kind of a person, then of course there is a tremendous amount of energy that goes in a direction which is quite useless. Acceptance of slicing the bread is simply the movement that you make and there is ^{a slice} ~~life~~. All other considerations regarding that belong of course to ordinary life. And if you want to go against it or to see that it is a characteristic ^{which} ~~that~~ does not really belong, then you fight. ~~There's~~ ^{that's but} no limitations. ~~Utilization~~ of that what is there, and you might say it is misspent,

Anne: You fight on an ~~XX~~ ordinary level, your ordinary--

MR. NYLAND: At most--in most cases, one does ~~because~~ you cannot do really any ~~XXXX~~ other thing. From an objective standpoint, I wouldn't ~~fight~~ fight even against it.

Anne: Is it possible to have acceptance in a moment and then not--

MR. NYLAND: Yah, but it is not worth it. It doesn't last. In the flash of a moment, you may see yourself and you don't define it. Then, when it is connected with another moment and another moment, there is a form of behavior which indicates then that that what I am is vain. In the moment itself, there is no dimension of vanity. It's just an existence.

Anne: ^{yeah} I understand that.

MR. NYLAND: You understand.

Anne: Yes.

MR. NYLAND: My aim is naturally to make the point extend until it becomes as much of a parallel line of a conscious existence, parallel to my unconscious ^{one} ~~form~~. But then after that, when I have accumulated enough data about myself, then I start to consider the form of my--my expression of life as belonging to life which has now the purpose of becoming fused with life of a higher nature.

Because of that, I expect my form to be more in connection with that what is the quality of my life. So then that form cannot allow, my life being--having a certain quality, this quality to be affected by any kind of a form in which there is still vanity and self-love.

Anne: That sounds like a long way ~~to~~ ^(away).

MR. NYLAND: Yah. So ~~XX~~ is Heaven.

Andrew Nevai: Mr. Nyland?

MR. NYLAND: Yah.

Andrew: It's Andrew.

MR. NYLAND: Yes, Andrew.

Andrew: I think to myself, 'it' sits here, 'it' sits here. We discussed this about a--

MR. NYLAND: Yah, yah, I remember. 'I' and 'it'.

Andrew: Yes.

MR. NYLAND: So 'it' sits.

Andrew: I ^{say to} ~~tell~~ myself, 'it' sits here. And then ~~me~~ I'm stuck.

MR. NYLAND: I would say-- (laughter) Why don't you say: 'It' thinks of itself, 'it' sits here.

Andrew: You know, it was a very valuable suggestion ~~XXXXXX~~ that, this one, ~~X~~ that you made, because I hadn't thought about this for a very long time. And I-- I have a new--it's like a new approach that I haven't thought about for a long time, ~~and~~...

MR. NYLAND: Why would you be stuck? 'It' sits here and then you say, 'it' walks. You're not stuck anymore.

Andrew: You mean, I ~~am~~ activity.?)

MR. NYLAND: Yes. You don't have to sit there all the time and tell yourself 'it' is ~~XXXX~~ sitting. Get--

Andrew: It doesn't happen when I'm walking.

MR. NYLAND: Well, 'it' walks. You keep on saying it. 'It' blows its nose. That is a suggestion, you know, that in daily life you would take away all the "I"s and you put "it" in ^{the} ~~its~~ place. So if you got stuck on sitting, it's just too bad. You see, Andrew?

Andrew: No.

MR. NYLAND: Not yet?

Andrew: Mr. Nyland, I was--I was on the verge of something about a week ago, ^{or} two weeks ago. I mean, I feel that there was a period of time ~~that~~ I was on the verge of--of something and this was a very good suggestion, but ~~the I feel~~ ^{somehow} ~~he~~ ^{he} ~~got~~ ^{he} ~~off~~ ^{he} in a different direction.

MR. NYLAND: Well, you kept sitting.

Andrew: Well, the answer, when I feel that I'm not going deep enough or that the effort--

MR. NYLAND: I don't think that the depth has anything to do with it. I said: there is no direction when you just keep on sitting. You can give a direction when you start moving.

Andrew: In other words, introduce activity into whatever you--

MR. NYLAND: Keep on saying 'it' where usually you would say 'I'. That's ^{ought} ~~all~~ to remind you. And then of course, the reason you do this task is to be able to make an attempt to wake up. And then you go through the whole rigamarole of the creation of 'I', 'I' observing, collecting facts, and such facts being available and more reliable because they are more truthful. All starting from this little bit of ~~XX~~ 'it'. Does 'it' understand it?

Andrew: Yes.

MR. NYLAND: All right. So you keep on for another week or whenever we meet again. All right?

Andrew: All right, I'll do that.

MR. NYLAND: Good, Andrew.

Was that ^{it}'it'? (chuckles) (buzzer had sounded) And what happened to 'I'?

So will we meet Wednesday? But you have to have more questions because really I'm probably trying to wear you out. So if that becomes known to me, then I ~~will~~ skip a day. Honestly, you have to have more questions.

So, good night.

END TAPE

Transcribed: Lenore Beach
1st Proof : *Mollie Wolfe*
2nd Proof : *Andrew*
3rd Proof :
Final Type :